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# HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*

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1770-1850

One of the greatest poets, thinkers and leaders of the romantic movement in England; honoured as Britain's Poet Laureate from 1843 until his death in 1850.

## William Wordsworth

As sound – blithe race! whose mantles were bedecked

With golden grasshoppers, in sign that they

Had sprung, like those bright creatures, from the soil

Whereon their endless generations dwelt.

But stop! – these theoretic fancies jar

On serious minds: then, as the Hindoos draw

Their holy Ganges from a skiey fount,

Even so deduce the stream of human life,

From seats of power divine; and hope, or trust,

That our existence winds her stately course Beneath the sun,

like Ganges, to make part,

Of a living ocean; or, to sink engulfed,

Like Niger, in impenetrable sands,

And utter darkness: thought which may be faced,

Though comfortless!.....

Source: The complete poetical works of William Wordsworth



1817- 62

Great American philosopher, writer, social critic and transcendentalist. His philosophy of 'Civil disobedience' influenced the political thoughts and actions of successive generations of great figures such as Leo Tolstoy, Mahatma Gandhi and Martin Luther King.

## Henry David Thoreau

**In the Indian ancient scriptures the idea of man is quite illimitable and sublime. He is at length lost in the Supreme Entity himself.**

Source: The Writings of Henry David Thoreau - Walden

\* \* \*

**One sentence of Vedas is worth the State of Massachusetts many times over.**

Source: The Journal of Henry David Thoreau

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## Motion Emotion and E-Motion

India ie Bharat has in particular three neighbors whose intention of keeping good relation with India is always under question mark. Historically, two of them viz. Pakistan and Bangladesh were carved out of India. The other one is China. As proverb says a good fence makes a good neighbor, India has been trying to settle the boundary issues with these three countries across the table. As a first step the Government of India made an agreement with Bangladesh on settling and marking the boundaries between the two countries. Accordingly, some plots of land from either side will go to either.

When the present Central Government came forward to make the agreement a reality through the constitutional means and ways, Assam (particularly the Brahmaputra valley) opposed the motion raising an emotional issues “ Not to allow an inch to Bangladesh”. Emotion is genuine but its political use is wrong. Assam has gone through six years of Assam Agitation followed by Assam Accord and IMDT act leaving the issue of Illegal Foreigners detection and deportation as is where is position.

The present Central Government is keen on sealing the boundaries with their three neighboring Countries one by one, and to be frank from softer point to a harder one.

Regarding the emotion of Assemese ( Assemese speaking people) as raised on the issue is not seen in case of Meghalaya , Tripura and West Bengal. They are losing land here and gaining there. It is not that they do not have emotion. But their emotion is rational and realistic. At the same time their people will not run out just hearing the alarm of “the kite has flown away the stone”. They will argue, reason and then follow if convinced there by. In our case emotion surpasses reasoning and leaders are too clever to cover the real motive behind such a move.

Under present Government, we hope, rather expect to have the boundary problems solved for all time to come. And the world is moving with e-motion (electronic motion). Emotional people should know that there is no end of emotion. Once the boundaries are demarcated with permanent structures, our emotion will get profound contentment .

Emotionally speaking this (boundary settlement) would have been completed just after Assam accord. But we lost our goal under shadow of chair. And people emotionally alert otherwise took this advantage so much so that they are distinctly visible in operation.

So, this emotion should be put off in no time and let the present Government do the needful with the three countries in e-motion, so that there is boundary dispute at no time.

We may support or oppse but the country is emotionally under e-motion, almost in every direction that bring prosperity and dignity to India ie Bharat.

Editor

## Buddha's Teachings Is A Soothing Balm For The Modern World

- Swami Sudarshanananda

No one can live for himself. He is involved with parents, kinsmen, friends, foes, society, countrymen, etc., in ever-widening circles. Buddhists declare, "I take refuge in the Buddha. I take refuge in the Sangha. I take refuge in *Dharma* (virtue)." The first is the involvement with the reality in one's own individual self. One must examine oneself whether he lives according to a mind, free from polluting thoughts and feelings. Buddha is the symbol of the awakened intellect. Is the intellect sharp enough for clear discrimination? This must be one's question to oneself. For, even an insane person asks for food when hungry. His intellect is alert for limited purposes. But it has to serve far higher purposes for man.

The second stage is refuge in the Sangha. Just as one yearns for and works towards securing property, welfare and happiness for oneself, one must also yearn for and work towards securing these very things for the sangha (society) to which one belongs. Without society to guard and guide, the individual is lost, like a drop of oil on an expanse of water. One's welfare is based on the welfare of society. The welfare of a particular society is based on the welfare of the country.

The third stage is refuge in the *Dharma*. *Dharma* means the vesture of the Cosmos, that which is its very nature, namely, *Prema* or Divine Love. When one seeks refuge in Love that sustains and promotes

progress, the individual, the society and world become a sublime Trinity.

### **Buddha teaches True Sacrifice**

Buddha was once asked: "Who is the richest man in the world?" Buddha replied: "He who has much satisfaction (with what he has) is the richest man." To the



question, "Who is the poorest man?" Buddha replied: "He who has many desires."

A Maharaja, who was listening to Buddha's sermons on contentment and renunciation, wished to earn the approbation of Buddha.

Buddha used to keep with him always a rattle-drum. His disciples once asked him: "Master! Why are you always keeping this rattle-drum by your side?" Buddha

replied: "I shall play on this drum the day a person who has made the greatest sacrifice approaches me." Everyone was eager to know who this person would be. Such persons are often the forgotten men of history.

Wishing to attain this distinction, a Maharaja loaded his elephants with considerable treasure and went to Buddha. He hoped to offer the treasure to Buddha and earn his praise.

On the way, an old woman greeted the Maharaja and pleaded: "I am hungry. Will you give me some food?" The Maharaja took out a pomegranate fruit from his palanquin and gave it to the old woman. The old woman came to Buddha with the fruit.

By then, the Maharaja had also come to Buddha and was eagerly waiting to see when Buddha would sound the rattle-drum. For a long time Buddha did not use it. The Maharaja stayed on.

The old woman approached Buddha staggering on her legs, and offered him the pomegranate fruit. Buddha took it immediately and sounded the little drum.

The Maharaja asked Buddha: "I offered so much wealth to you. You did not sound the drum. But you rattled it after receiving a small fruit. Is this a great sacrifice?"

Buddha replied: "Maharaja! In sacrifice, it is not quantity that counts. It is the quality of sacrifice that matters. It is natural for a

Maharaja to offer gold. But what great sacrifice is made when a hungry old woman offers the pomegranate fruit to the Guru despite her hunger. She did not care even for her life and gave the fruit. What greater sacrifice can there be? It is not sacrifice to offer what is superfluous for you. True sacrifice means giving up that which is most dear to you, that which you value most."

### **Buddha teaches Equanimity**

There used to be a village-chief who did not like Buddha's way of life. He used to look upon him as a lazy person who was gathering round him young men and making them lead an idle life. Buddha, who was aware of the man's attitude, went to his house one day with his disciples and begged for alms "Bhavathi! Bhikshaam Dehi" (Oh blessed one! offer me alms). The headman, who had espied Buddha approaching the house and begging for alms, shouted: "You lazy fellow! You don't deserve any alms. Get out! You have been wasting your time." The headman went on abusing Buddha, calling him all kinds of names. Buddha was amused and was smiling.

After exhausting his abuses, the headman calmed down and asked Buddha, "Sire! I have a doubt. Will you clear it?" Buddha said, "What is your doubt? Speak out." The headman asked how Buddha had remained unaffected by all the abuse he had leveled against the latter. Buddha said, "I came to you begging for food. Supposing you had brought the food and I had refused to take it, what would you

have done with the food?" The man replied, "I would have taken it back." Buddha then said, "Now, instead of food, you gave me all your abuse. I refused to receive it. What happens to it? It goes back to you. I have no connection with it." The headman learnt a good lesson.

### **Wider meaning of Ahimsa**

Buddha attached great importance to Ahimsa. He considered it the foremost Dharma (duty). "*Ahimsa Paramo Dharmah*," declared Buddha.

What does Ahimsa signify? It is not merely refraining from causing harm or injury to others. It implies also refraining from causing harm to oneself. One who harms himself cannot avoid harming others? Whoever desires to observe Ahimsa must see that he does not do violence to himself. How is this to be ensured? By constantly examining whether his conduct is right or wrong. For instance, in the matter of speech, he must examine whether his words are causing pain to others or not. He must see that his looks are not tainted by evil intentions or thoughts. He should not listen to evil talk. All these cause harm to the individual.

How can a man who is not aware of his humanness recognize the Divinity within him? Hence the first requisite is the recognition by everyone of his human essence. Basing on this truth, Buddha declared that everyone should cultivate at the outset *Samyag-dhrishti* (a pure vision). It is only when man has a pure vision that he can get rid of impurities in the body, speech

and mind. It is this purity that can protect man from invasion of impurities through the eyes and the ears. Hence the first requirement for every man is *Samyag-dhrishti*.

The second quality that is needed is *Samyag-sankalpa* (pure thoughts). Everyone should have pure thoughts. Only the person who has developed purity in vision can have purity in thoughts.

The third requirement for every man, along with purity in vision and thought, is *Samyag-karma* (pure deeds). Everyone should do pure deeds. Through pure deeds man is able to recognize his human essence. Man is not merely an embodied being. By his capacity for developing good vision, entertaining good thoughts and performing good deeds, he has the power to transform humanness into Divinity.

A fourth requirement for man is *Samyag-shruthi* (listening to sacred words). When one listens to unsacred words he can have only unsacred thoughts.

The fifth quality prescribed by Buddha is *Samyag-jeevanam* (living a pure life). What is meant by "living"? It is not leading a worldly life attached to worldly pursuits. True living means making one's life meaningful by ideal actions. Man's life must be governed by idealism in action.

It is not enough to read the lives of Avatars and messiahs. Their teachings should be put into practice as much as possible. People must gradually outgrow their material attachments and develop divine love.

## Nepal Earthquake: A Lesson for Us

- Dr Pradip Kr Das

Earthquake is one of the devastating natural disasters of the world. The most destructive and hazardous event. Earthquakes are powerful manifestations of sudden releases of strain energy accumulated during extensive time intervals. They radiate seismic waves of various types which propagate in all directions through the earth's interior. The passage of seismic waves through rocks cause shaking that we feel as earthquakes. So earthquakes are energy release phenomena.

Nepal was badly struck on April 25, 2015 by the worst earthquake in 80 years, feared to have killed 10,000 people, with flattened houses and buildings including the beautiful *Dharhara tower* and the renowned *Darbar Square* situated in the heart of the capital city Kathmandu. Darbar Square was a UNESCO World Heritage Site. Its impact was felt in several cities of Bihar West Bengal, UP, Rajasthan, NE India along with Bangladesh, China, Pakistan and Bhutan.

According to the US Geological Survey Division, the quake measuring 7.9 on the Richter scale was followed by many aftershocks of magnitude 4.5 or greater. The major earthquake occurred at about 11.56 am with its epicentre at Lamjung, about 80 kms north-west of Kathmandu. The focus of the earthquake originated at the depth of about 14.8 kms.

Nepal is one of the countries situated in the earthquake-prone

Himalayan belt. So, major earthquakes occurred here on several occasions. But this earthquake was much more hazardous and destructive after the major earthquake of 8.4 magnitude which occurred along the Nepal-Bihar border in 1934. According to Roger Bilham, the famous seismologist who worked in this region, the Himalayan tectonics is still active and the convergence rate between Indian



fault and the higher Himalaya is close to 20mm/year. The National Seismological Survey (1997) expressed that the present day seismicity and historical records indicate that the Himalayas have experienced regular recurrence of large earthquakes.

Our earth is made up of some lithospheric plates. According to the plate tectonic theory the movement of the lithospheric plates is responsible for occurring devastating earthquakes. Strain (pressure) accumulation is a natural phenomenon due to the movement of these plates, especially for subducting (going inside) lithospheric plates called detachment. Earthquakes are frequent at the junction of two plates. Nepal is situated at the plate boundary of the Indian and Eurasian plates where the Indian plate is continuously moving towards the Eurasian plate and

subducting inside the Eurasian plate accumulating strain energy creating active faults (displacement fractures). The associated seismic events may be related to major earthquake movements along the active faults. According to Jackson and Bilham (1994), the inter-seismic uplift data in Nepal Himalaya suggest occurrence of earthquake due to thrust fault type slip on the entire detachment. Hence, the present Nepal earthquake may be due to the active fault.

In Nepal, the Kathmandu valley is a large intracratonic basin carried above the Himalayan major detachment and is the largest basin situated in the Lesser Himalaya of Nepal. It is limited southward by the Mahabharat Range which forms the hanging wall of the Mahabharat thrust fault and northward by the Shivapuri Range which belongs to the transported sheet of Higher Himalaya along the Main Central Thrust (fault). The basin is filled with thick sediments of fluvio-lacustrine of recent origin. So, these sediments were originated from the accumulation of fluvio-glacial-borne sediments. In this connection, it should be mentioned that geologists have already studied some post-occurrence of earthquakes and found some structures originated due to earthquake liquefaction in the Kathmandu valley.

The latest major earthquake is much more hazardous as because it originated at the shallow focus depth (about 15 km). So it was much more



destructive. According to the origin of earthquake depth, there are three types of earthquakes- deep focus, intermediate focus and shallow focus. The deep focus earthquakes are less hazardous than the shallow focus earthquakes. Moreover, it is seen that surface waves were more destructive than primary and secondary waves in this earthquake.

Another cause is the foreshocks and aftershocks. For the occurrence of a major earthquake, there are some indications of foreshocks. From the records, it is known that foreshocks are not so

much destructive. But aftershocks are to some extent destructive and more in quantities (more than 18). Hence, this earthquake turned out to be a more hazardous one.

The impact of natural disasters like earthquake can be reduced through a proper disaster management, including disaster prevention, preparedness (forecast, warning and prediction) and rapid and adequate disaster relief. Up till now, it is not possible to stop the occurrence of an earthquake. But through prediction, i.e., forecasting location, time and magnitude, we can save our life and valuable properties. The use of synoptic earth observation methods has proven to be suitable in the field of disaster management. Countries where warning systems and building codes are more advanced, remote sensing techniques can give additional information available through seismic techniques and to warn the people in time. Commonly, faults are associated with earthquakes. These faults can be identified on good resolution satellite imagery which can be collected

from remote sensing data. Aerial remote sensing are more useful and more effective to delineate unconsolidated deposits sitting on fault zones. Dilatancy and field study are the other methods for detecting possible earthquake occurring sites. One of the probable methods used in order to estimate the earthquake source parameters, is the waveform modelling that requires the generation of synthetic seismograms with the appropriate earth model.

For earthquake management, we should follow some measures before, at the time and after an earthquake. Moreover, seismic resistance buildings should be constructed as a preventive measure, because unsafe buildings are responsible for killing lives and destroying properties.

In India, the NE region is in the most earthquake prone region (Zone V) as this region is the site of several active faults. Hence, we should prepare for a major earthquake which may occur at any time.

*(The Assam Tribune 30/04/2015)*

## Loudspeakers in Mosques, Temples: Delhi HC Seeks Government Response

NEW DELHI, April 29: The Delhi High Court on Wednesday asked the city government to respond to a plea seeking directions to remove all 'unlicensed' loudspeakers from mosques and temples in the capital over rise in noise pollution levels. A division bench of Chief Justice G. Rohini and Justice R. S. Endlaw asked the government and the police commissioner to also inform whether permission was required to use loudspeakers

at odd hours in places of worship. Asking the government and police to respond to the plea, the bench posted the matter for May 13. The court was hearing a public interest litigation (PIL) filed by Delhi residents Shashikant Bahl and Amit Kumar, who sought a complete ban on the use of 'unlicensed' loudspeakers in mosques and temples. Asking for the court's direction to the government to immediately remove unlicensed loudspeakers

used in Madina Masjid (in Vasant Kuni) and also other loudspeakers in various shrines, mosques, temples in Delhi, they said the loudspeakers are operated at very high volumes early in the morning and continue till late at night. The plea alleged that the Delhi government has failed to implement the provisions of law, standing orders and circulars that: has resulted in high levels of noise pollution.

*(The Sentinel 30-04-15)*



## The Bamboo Deities

- Shibdas Bhattacharjee

The dying days of the Hindu calendar are marked by wild winds, dusty and dry crop fields. The pale canvas of Nature gradually becomes colourful and gets prepared to greet Spring. This hour of transition maddens one with the intoxicating appeal to listen to the heart and do as it says. The primitive truth Of creativity appears in new forms, The peasant community looks towards the skies for the first showers of the season. Rural Assam waits for the celestial concord of rain and soil, This has given birth to legends and myths that get showcased in different forms of cultural activities. In a society like ours, it is the agrarian activities and the hope for a good harvest that showcases our cultural identity.

Celebration of the *Baas Puja* festival and the worshipping of Kamadeva - the symbol of love, has been an occasion to rejoice and celebrate for centuries in various parts of Assam. This is predominantly present among the Rajbongshi community of the region. Like other folk festivals, *Baas Puja* or the *Madankam* festival has a mythical background. The myth of *Kamadeva* and *Rati* has been a living force behind the creation of many tunes - heard and unheard. In the mythical tale, Kamadeva is presented as a beautiful youth, holding a bow with arrows made of flowers. *Kamadeva* and His wife *Rati* together represent the

evergreen theme of courtship that finds utterance in the tune of the cuckoo, the humming bee and the wild wind. When the demon king *Taaraka* attacked the Deans or the Gods and made Them, leave heaven, They went to Shiva - as He alone could tackle the demon. However, Shiva was in deep meditation and nobody had the courage to disturb Him. So the gods decided to approach Kamadeva to arouse Lord Shiva.



Kamadeva did accordingly. But this stirred the Lord's anger and His fiery gaze burnt *Kamadeva* into ashes. Hearing the pleas of *Rati*, Kama's wife, Shiva restored Him, but only as an emotion. Other myths say that Kamadeva tried to arouse the sensuous desire in Lord Shiva as His son alone could kill the demon.

The passage of time added different perspectives to the tale. The folk arts then evolved around celebrating the occasion as a symbol of fertility, both for existence and survival. As the myth entered peasant life, this became identical with the fertility of the soil, timely rainfall and a good harvest at the end of the year. Worshipping bamboo and the Madankam festival evolved as

a unique Rajbongshi folk culture, and it is performed with different ritualistic activities on Basanti Purnima (full moon night of the Chat or Chaitra month of the Hindu calendar).

The festivities begin by cutting of bamboo and then giving them a holy bath as per ritual. Fresh pieces of cloth in different colours are then tied to the bamboos like flags. The bamboos are named

Shiva, **Parvati**, **Madankam**, **Sanyashi**, **Jagannath**, **Bishahari**, **Shitala** and others. The bamboos are brought and placed on a thala (as known in the Rajbongshi language). This is where the bamboos are worshipped.

Thus, in the form of bamboo, the people worship Kamadeva and the different Gods and Goddesses so that they are blessed with good rainfall in the crop season.

Prior to the festival, songs and dances begin, as people collect money from the locals to observe the festival. It is a custom that those who are engaged in this collection do not bathe until the bamboos are given their ritualistic bath. Such a party, consisting of 15 to 20 people, performs dance-dramas projecting the farming activities that take place throughout the year. The *mul* or the main singer and the *paali*, his associates, sing the folk songs and the others dance to the tunes, including one *doari* or

Contd. to Page 20

## What if Netaji had returned to India...

- Anvar Ali Khan

Disclaimer: A favourite grand-uncle of mine was one of Netaji's closest associates. He, Abid Hasan Safrani, was the man who had accompanied Netaji on his historic submarine journey from Germany to Japan, and he was supposed to have been on that final, fateful flight to Tokyo. Thus he was one of the last people to see Netaji alive. Thanks to him, I grew up on legends of Netaji, and later went on to study the man, his strengths and his contradictions.

What is surprising is that with all the recent media chatter about Netaji, nobody has asked one very basic question: So what would have happened if Netaji had indeed come back to India? How might it have altered the course of Indian history?

Let us start this counter-factual history at the very beginning, in 1946 — because being a man of honour Netaji would have surely returned to India when his INA officers were being put on trial. Surely he would not have allowed them to be punished, without offering himself to the British as their Supreme Commander, and therefore the one ultimately responsible for their actions. For the British, it would have been a devilish political problem. On the one hand, they'd have wanted to hang Netaji as a war criminal (as they did, vindictively, with various Japanese leaders — many of them decent, honorable men). But, given the prospect of a violent national backlash, they'd have had to resort to some face-saving device (as indeed they finally did in the case of the INA officers), and gotten on with the job of wrapping up the Raj as quickly as possible

Thus Netaji would have been in India when the fractious discussions were going on between the Congress and the Muslim League in the run up to Independence, and he would have surely played a role in the negotiations. Many people believe that, given his views on communalism, his force of personality and his relationship with Jinnah, Netaji might have been able to persuade the Muslim League leader not to insist on Partition. And thus the great tragedy of 1947 might have been avoided.

But the larger question is, what role would Netaji have played in post-Independence Indian politics? That would have depended on a variety of factors, but mainly on his relationship with the Congress Party, and with Nehru himself. That relationship, once highly synergistic, had become complicated, despite Netaji's efforts to heal the fissures. Ultimately, however, Netaji and Nehru had differing views on key issues, and their two personalities were simply too strong for either to give in to the other. Sooner or later a parting of ways was inevitable. When we look at what might have happened, there are three possible alternative scenarios (with perhaps some measure of overlap between them)...

Scenario #1 is that Netaji, with his radical socialist views — much farther to the Left than Nehru's — splits the Congress, and launches a rival party, occupying a space to the left of the Congress, thereby squeezing the CPI. Thus in the 1950s India would have had two

strong rival political parties, both with left-of-centre positions, competing for the popular vote. So who would win? It seems likely that, over time, Netaji's party would edge out Nehru's Congress — especially since Netaji himself was a vigorous 10 years younger than Nehru. And, by the way, Netaji would not have shared Nehru's squeamishly idealistic vision of a non-aligned foreign policy: Netaji's India would have clearly been a member of the Soviet Bloc.

Scenario#2 hinges around the feeling at the time of Independence that India was not yet ready for democracy: there was a school of thought that believed that the country needed at least 10 years of what was called "*Ataturkism*" — after Kemal Ataturk, the legendary autocrat — to enable a process of accelerated national development, which would prepare the country for full democracy. Nehru, too, briefly considered this option, but was too much of a liberal (not to mention idealist) to go down that path. Netaji, on the other hand, had a strong streak of authoritarianism, so he'd have probably used all his considerable energies towards pushing India towards such a pragmatic, quasi-fascist model. And there's no doubt that Netaji would have been outstanding in the role of an Indian Kemal Ataturk — an architect of the nation in every detail, shaping it according to his own benevolent dictatorial vision. He would, as Ataturk did in Turkey, tower over the nation like a colossus.

Scenario#3 is related to Scenario#2, except that here,  
**Contd. to Page 24**

## Ivy secret? Be Driven by Passion, And Not Desire to Pad up Resume

- Puja Chandrakhar

Indian-American high-school graduate Pooja Chandrashekar, 17, recorded the stunning achievement last week of getting acceptance letters from all eight Ivy League schools in the US and six other elite universities. She talks to TOI about how she went about it and her views on high-value education.

Why is Ivy League education, or for that matter studying in highly ranked schools, important?

It's not so much about the rank or the fact that a school is in the Ivy League that makes these colleges so fantastic. It's the opportunities they offer, the resources they make available to undergrads, and the network of alumni they have that makes them such amazing schools.

What do you say about people who are dropouts or have had modest education, like Bill Gates, Steve Jobs, Mark Zuckerberg?

I think it's absolutely fine! People should follow the path that is best for them and the path that works for one person doesn't have to necessarily work for everyone else. Those who have a modest education or drop out of college like Bill Gates or Mark Zuckerberg do so because they have an idea they want to pursue full-time. A highly rated college degree doesn't equate to success; it's not so much about what school you attend, but more about what you make of it and how you take advantage of the opportunities around you.

What in your view explains the high rate of success of immigrant children? This time there are three high schoolers, all of immigrant stock (you, a Nigerian and a

Somalian) who were accepted in all eight IVS (Ivy League Schools).

I'm not entirely sure if being children of immigrants contributed to our college acceptances, but if I were to assume that it did then it would probably be because children of immigrants tend to really recognize the value of hard work. In many cases, our parents immigrated to the US to pursue higher education, as mine did, so we may see education as something that is very predominant and valuable, although not being a child of an immigrant certainly doesn't mean that you don't value education.

Why are Indian-origin students particularly successful in events like Spelling Bee, Geographic Bee, Intel/Google/Westinghouse talent contests?

In my opinion, it's because the Indian community places such a large emphasis on education and that drives students of Indian origin to really excel academically. Also, many students of Indian origin come from STEM (science, tech, engineering, math) oriented families - their parents are in STEM professions - so they grow up in an environment that encourages STEM education and research.

What does it take to get accepted at an IVS? Is there a secret recipe?

There's definitely no secret sauce! It's a combination of doing well academically and putting time and effort into doing extracurriculars that you truly care about. You should never do anything just for the sake of getting another line on your resume or impressing the

admissions committee. Instead, putting time into doing work that you are passionate about will not only make high school enjoyable, but your passion will also naturally come through in your application. The process of applying basically consists of filling out the Common Application and writing supplemental essays that are unique to each school.

How much time did you spend and what was the hardest part?

I worked on my essays throughout this past summer and the first couple of months of the school year. The application process is certainly time-consuming, so it was a huge benefit to have gotten the majority of the work done during the summer. The hardest part of the process was probably waiting for decisions in the weeks before they came out!

What role did your parents play?

They helped me narrow down a list of schools to apply to and looked over my essays before I submitted my applications. I think it's good for parents to be involved with reviewing their child's essays and help with the initial stages of the application process, but making the decision is something that should be left completely to the student.

As a first generation Indian-American, what is your impression of India and its education system? Do you ever visualize living there?

I love India and everything about it, from the diversity and colorfulness of the country to the sense of community and togetherness that permeates

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## Branding India, the Wrong Way

-Acharya MR Rajesh

Upon analysis as to why various International countries are quick to pounce on rape cases within India, a very sinister conspiracy can be smelt at the root of it.

The documentary made by BBC's Leslee Udwin named "India's Daughter" which reflects on the plight of the Delhi Rape victim known by the name of 'Nirbhaya' created a controversy in the international arena. She was criticised in India for digressing from victim's story, for her biased narrative, and for finding an opportunity in the Nirbhaya rape case for commercial purpose. The documentary reflected the filmmaker's sinister attempt to tarnish India's image in the Global arena.

If rape is an Indian problem, why are rapes happening all across the world. If a rape happens in USA or Britain, why is it not termed as a result of Britain's or America's rape culture? Is what I am trying to probe.

Since the past few years, the world's attention has been focused on India. As per a study released by the National Intelligence Council of America in December 2012, India is poised to become one of the three largest and soundest functioning economies of the world by 2030. China and America are the other two. According to the cover story of The Economist dated April 5, 2013, India is gradually shaping up to be a world power.

In short, India has over the last few years started showing signs of transforming into a powerful

economy. This is where the importance of Joseph Samuel Nye, a known American political analyst and Dean of John F Kennedy School under Harvard University comes to fore. America has been going full throttle on denuclearisation since the past few years. Nye is the most powerful votary of the same. Nye advises that it is time to realise that in order to conquer the world, more than hard nuclear power what is required is the soft power of Universities like Harvard, and companies like Coca Cola etc.

With the advent of the Modi Government into power, we have come across the term 'Soft Power'. We have been hearing very much about active social sites, Whatsapp, Facebook, Twitter, Internet, WiFi etc. off lately. The importance of Nye's views that Soft power + Hard power = Smart power comes into picture here. India has also realised that Smart power is the key to the future. As part of the same, plans to develop smart cities with free Wifi facilities etc. have already featured in the annual budget. With such plans, we get an inkling of the path which we are likely to tread on our way to greatness. We are living in times when we have to project our strength ourselves. How to put a spanner in the works when India is looking to garner strength on the world stage by unleashing its economic / educational / software might on the world?

"India's Daughter, Salute those thousands of brave Indians determined to fight the traditional Culture of misogyny" - Richard Dawkins, a famous Atheist.

When the world has began looking at India's progress, the easiest way then is to block investments and tarnish the image making exercise known as 'Branding India' to deliver the deadly underbelly sucker punch in the form of portraying malaise on the country's societal and political culture. This is where the term 'Misogyny' used by prominent atheist, Richard Dawkins in the quote mentioned above assumes prominence. Dawkins had used the term "Traditional culture of Misogyny" in his tweet which in effect means that India has been a culture with a tradition of disrespect towards women. The Natyashastra of Bharata forms a part of Gandharva Veda which is considered as a subsidiary of the Vedas-Natyashastra is a compilation of work by various sages but the tradition offers its authorship to sage Bharata. In this context, we should make the various sartorial descriptions and explanations of emotions as given in the Gandharva Veda, a subject of our study. Because, it is evident from Dawkins's tweet that the past is going to be resurrected in the present. Among the many societies that can be found in the world, it is reflected that the most venerating regard for women has been found in Vedic culture.

Dawkins should realise that it was European culture which gifted India the dubious practice of disrespect towards women. The Indian mentality could be understood from the 13th century recordings of Marco Polo. It was in this very same land where Katsyayana's Kamasutra took shape. What do the Kanyapuja

and Suhasini puja of the Tantric texts show us? However, the western world did not take cognisance of a woman as a human being even as late as the seventh century !!! Even in England, the land of the BBC, which made the documentary called "India's Daughter", gave suffrage rights to women only in 1926. The importance which India accorded to women can be judged from the fact that it was a woman in the form of Rani Lakshmbai of Jhansi who spearheaded the revolution against British rule in 1857.

Cut to Nirbhaya-the Indian populace poured onto the streets in protest of the incident which happened with Jyoti Singhi (Nirbhava) since it could not palate the same. This is because the blood of Rani Lakshmbai flows through the veins of the Indian populace. They are of the opinion that the Almighty resides in those places where the women folk are respected. Quite rightly, they saw the humiliation of the girl as the humiliation of the nation and took to streets. Richard Dawkins had tweeted yet another thing- "India's Daughter: They punished her for violating their cultural traditions by going out in the evening with a man who was not family." Was the cruel rape heaped on her just because her family members 'ere not with her? Surely, the culprit did not entertain the thought as to whether her companion was her husband or not. When such wrong notions do the rounds, they do not reflect even an iota of the reality. The foreign media is in fact using "India's Daughter" for furthering their politico economic agendas. That is because they do not

entertain a human outlook for the girl but a rather beastly sales attitude.

Please have a look at England's score on this account which is sermonising on the issue. It will then be evident that it is not the feeling of love and empathy for Nirbhaya but some other sinister feeling which guides them. The statistics reveal that up to 71 per cent women and 57 per cent men are victims of sexual anarchy and abuse. According to the Times of India ([www.timesofindia.com](http://www.timesofindia.com)), around 72000 males in Britain are victims of sexual abuse. The Independent has released a report on crime in the United Kingdom dated March, 11, 2015. According to the report, there are around 1 lakh predatory victims of sex in the United Kingdom. But the conviction rate is a mere 1000. This is the official statistics as let out by their Ministry of Justice (The Home Office and the Office of National Statistics). The police have not been able to solve even one fourth of the legally registered 15670 cases. According to Yvette Cooper, Home Secretary and Spokesperson for the Ministry of Equality for Women, these draconian statistics urge us to take drastic corrective measures immediately.

If rape is an Indian problem, why are rapes happening all across the world. If a rape happens in USA or Britain, why is it not termed as a result of Britain's or America's rape culture?

This is the sad state of affairs of the so called developed country of Britain which is trying to sermonise us on the issue by filming and releasing the

documentary called "India's Daughter" worldwide.

This is where doubts arise as to probe reason behind such slander campaign. The Washington Post proclaims that sexual violence was endemic in India. The Reutel Trust Law Group named India one of the worst countries in the world for women. Harvard Committee crafted strategies for adolescent education to change the Indian mindset about gender. It was getting a bit too much. Don't westerners look at their own records past and present and compare it with that of India? Are they not ashamed?

All such media articles are written under Hindu names. They describe that in Hindu culture, women are not accorded independent rights. This is where Joseph Nye's concept of Soft power is being peddled by Harvard.

President Obama's visit to India riveted the world's attention on us. It was also a welcome relief to Obama himself who was under duress on various domestic issues. The concept of "Smart power" at work can be appreciated, if we go a little deeper and try to unravel the sponsors behind this campaign. Hillary Clinton is a strong votary of the Stuart power philosophy which states that American hegemony coupled with its culture, military leadership, economic / science and technology ideas should all go together which also means that she shares the same viewpoint as Joseph Samuel Nye - "India's Daughter" was sponsored by Vital Voice Global Partnership, an

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## The Cock and The Sun

Dance and colourful displays in the Khasi Community of North-East are as old as the culture itself, however, when it started and where; there is no mention in the community itself, but as far as the oral education is concerned, and of which storytelling is a part, according to legendary tale of 'The Cock and The Sun' and it is understood that the dance in Khasi started from that time when the cock was able to bring back the sun to earth from its hiding place and lighted the whole earth with its brilliance, as it is now. The creatures were filled with happiness to have the sun back and they started to dance with carefree joy and jubilation. The different types of dances practised today are the manifestations of the once upon a time prototype dance embracing all creatures—human animals, birds, insect etc.

'Shad Suk Mynsiem' means only the inner feeling of attachment with the God, the creator whose love and care is pervading without beginning and end among us. It is accompanied with lot of fun and games. No prayer no sacrifices; only a sense of devotion and gratitude prevail upon this occasion. It displays the richness of Khasi cultural heritage and at the same time, it tells upon the legacy of our great forebears. 'Shad Suk Mynsiem' is dance of peaceful and joyful hearts usually held in the month of March and April. In one hand, because it is wise to connect with the divine when the nature is at its best form; and in the other hand, springtime is the end time where complete harvest is fully assured. All 'Shad Suk Mynsiem'

that are spreading through the length and breadth of the Khasi Hills are alike in essence to pay obeisance to god, the creator for the abundant blessings he had showered the year round; and, to invoke him too for the good and plentiful harvest of the years to come.

Although a mélange of dance forms is found showcasing different culture varieties, yet

**Khasi Community of North-East India displays its traditional dance form 'Shad Suk Mynsiem' (dance of peaceful hearts) to celebrate the festival of harvest in the mountainous State of Meghalaya God on April 13.**

most impressive one in this locality is the 'Shad Beh Sing Khalai', a particular dance aboriginal to this area. In this dance we can feel or understand the family binding and social binding concept of Khasis. The dancers are dancing in pair the male leading the female and wherever he goes she follows, with awe and loyalty. This kind of gender differentiation as exhibited in the field unfolds before our eyes the nuptial closeness at hearth and subtle nature of laying couple, his masculine presence is felt inside the hut whereas she pays him total submission above wealth and privileges.

To bring more meaning to the term of the dance called 'Ka Shad

Beh Sing Khalai', the band of tune players called the Duhali are also playing different tunes while the dancers are engaging with mellifluous flow of the music that filled the whole field. Everybody in the dancing ground, has to dance in rhythm with the tune of the drum and the pipe (Shartai); and while doing so every dancer has to be consistent, rounding the vertical post in the middle of the field, and cover the whole dancing ground usually bounded by bamboo periphery.

Preparation of this festival is a very expensive business. It involved huge expenditure with lakhs of rupees to go. People have to spare two three days for voluntary works for preparation of the dancing. The committee is responsible for all arrangements taken charge by different groups as assigned for various duties involved. In this imitation age where foreign culture, thoughts, religion & beliefs could easily penetrate in to the fabric of Khasi culture by targeting at the soft, it is seen that ours is whittling gradually. But yet, the time is still there if we awake and lay no more in slumber. Non-convert Khasis have cultural organisations called Seng Khasi that is the now tapping roots almost at every nook and corner of these lovely Hills. Now it's an issue of identity crisis. We know and it's true as sunshine "loss of religion is loss of culture which is given by fathers and loss of Culture is a loss of identity".

(With inputs from Swapnil Sherwale, Shillong)

(Organiser 26-04-15)

## Temple Ruins on Dhansiri Bank

Jorhat team discovers pre-Ahom relics deep inside jumbo territory

- Smita Bhattacharyya

Jorhat, April 2: Tucked deep inside elephant territory in Baksapahar, Karbi Anglong district, lie the ruins of a temple, which speak of a civilisation that flourished on the Dhansiri riverbank in the pre-Ahom period.

Go even further, about 3km into the dense jungles and one comes across engravings of female figures, lotuses and other geometric designs on hard granite.

These were some of the things that the historical archaeological expedition undertaken by the students and teachers of Jorhat College came across, near the Deopahar area of Golaghat, recently.

The principal of the college, Devabrata Sharma, who led the team, showed a computer presentation of hundreds of stone slabs cut into large geometric shapes and which most likely formed the base of the temple.

"We split from the main group and three of us, including Raktim Ranjan Saikia, assistant professor of the department of geology, JB College, went deeper into the jungles.

"We were led by Deepak Mech Cachari, a member of the Mech Kachari Jatiya Parishad, who had told us that he would show us some engraved stone friezes, which he had seen in his childhood while grazing cattle," Sharma said.

"It was scary with elephant spoor lying all around the leech-ridden path we traversed and at one time I felt lost with no cell phone connectivity, wondering whether we would get back, having to hack our way through, and then came upon one of the stones. There could be many



such lying around and we had to clear it of dirt, he added.

The area lies within the Mech Cachari Development Council area.

Sharma said it was unknown whether the Archaeological Survey of India was aware of these, as there is no mention of the stones in the history books.

"We have plenty of historical documents on the 600 years of Ahom rule in Assam. It is assumed that there was a nagar (township) surrounded by the rampart of the Numaligarh fort.

"The Naksa Pahar ruins are being preserved but the innumerable remains and sculptures scattered in the Baksa Pahar and the Alongpira of Karbi Anglong remain uncared for and require a proper study," he said.

The Deopahar, which comes first when you take the route from National Highway 37, is situated at a distance of 1km from the Dhansiri and 5km from Brahmaputra.

"It can be assumed that international trade to Myanmar and China flourished through the river route of Dhansiri and was controlled from Deopahar. This is the place where the Siva temple lies in ruins," he said.

Saikia, a geologist, said most likely the ruins dated to the 10th century or before as granite was the stone used and not the softer sandstone which the Palas used.

"This could be during the Salasthambha era in the sixth century as the sculptors must have been brought from outside the region or from lower Assam as the hard iron used to cut such hard stone was available only in lower Assam," he said.

Saikia added that a friend from Poland, who would be visiting later this year, had promised to help him carbon date the iron hinges, which held the stone slabs together and of which he had collected a few.

The Kachari community also needs to be studied in depth as they too had something like menhirs.

([http://www.telegraphindia.com/1150403/jsp/northeast/story\\_12360.jsp#.VSEsbtYUeO](http://www.telegraphindia.com/1150403/jsp/northeast/story_12360.jsp#.VSEsbtYUeO))

## Festival of Speed Ends, Gaurav Gill on Top

ITANAGAR, April 12: The JK Tyre Arunachal Festival of Speed concludes at picturesque Dirang valley on April 9 last.

The event witnessed participation from enthusiasts from across the country. The magnificent amphitheatre of nature and quaint and lifestyle reverberated to the glorious sound of highly tuned rally cars driven by some of India's top drivers, informed press release.

The event also gave an opportunity to drivers from the North East region to showcase their talent as they rubbed shoulders with the best exponents of the dust sport in the country. The USP of the JK Tyre Arunachal Festival of Speed organised by the Motorsports Club of Arunachal is that it combines three forms of road racing and rallying on a single platform. The participants competed in auto cross, rally sprint and hill climb.

On the first, day, life in Dirang

came to a standstill as all roads led to the Lupon stadium which was the stage for the auto cross. The stadium was packed, and the drivers thrilled the crowd with high speed action in different classes including Quad- ATV category which was introduced for the first time this year.

The headline act of the event was the 2013 Asia Pacific Rally Champion, Gaurav Gill who was the star attraction of the show. Living up to his formidable reputation Gill behind the wheels of a rally prepared Volkswagen Polo dominated the auto cross, rally sprint and the 8km hill climb he emerged as the overall winner with a total of 75 points.

The festival of speed turned out to be a much deserved lucky break for Delhi's Saazid Singha who delivered a rock solid performance behind the wheels of his Grand Vitara to finish in second place He also emerged as the top driver in the SUV class as Gill dropped out of contention

after his car developed mechanical problems. Another Delhi based driver Philippos Mathai, who's also a tuner of repute, finished in third place with a total of 30 points despite being hit by a number of car related issues.

Keeping in tune with the, core philosophy of the JK Tyre Motorsport of unearthing and nurturing grassroots talent, the festival, brought to fore a number of local talent.

However, the stand out performance came from 19-year-old Arindam Saikia, a native of Meghalaya Saikia dominated the Quad class behind the wheels of his Polaris RZR 1000 by winning the auto cross sprint and the hill climb.

After three days of high quality motorsports, the curtains came down on the festival with a rock concert and glittering prize distribution ceremony, added the release. *(The Sentinel 13-04-15)*

## SC Notice on PIL seeking to Name India as Bharat

The Supreme Court on Friday issued notice to the Centre and the state governments, including union territories, on a PIL seeking that country should be named as 'Bharat'.

The PIL petition has sought direction to the Centre and the state governments including union territories to use to Bharat for all official and unofficial purposes of the government.

The apex court bench of Chief Justice H.L. Dattu and Justice Arun Mishra issued notice on the PIL by one Niranjana Bhatwal from

Maharashtra that has sought a clarification for an unambiguous understanding of the Article 1 of the Constitution on the name of the country.

The PIL sought to restrain the Centre, States and UTs from using 'India' in government communications and other official work.

The PIL has also sought direction to all the government organizations, NGOs and corporate sector to use "prospectively the name 'Bharat' for all official and unofficial

purposes.

Referring to the proceedings of the drafting committee that prepared the draft constitution that was deliberated upon by the Constituent Assembly, the PIL said that "it is crystal clear that the a Constituent Assembly intended to name the country as 'Bharat' and 'India' as is evident from the motion passed on September 18, 1949.

*(April 24, 2015 [http://www.business-standard.com/article/news-ians/sc-notice-on-pil-seeking-to-name-india-as-bharat-115042400896\\_1.html](http://www.business-standard.com/article/news-ians/sc-notice-on-pil-seeking-to-name-india-as-bharat-115042400896_1.html))*



## Centuries-old Relics Found in Goalpara

- Ajit Patowary

GUWAHATI, March 28 – Relics of centuries-old decorated terracotta plaques, believed to be parts of a temple that existed at the site about 1,300 or 1,400 years back, have been found at Gobindapur on the western fringe of Goalpara town, leading to the belief that a site of historical importance is lying buried under an earthen mound there.

Disclosing this, former Director General of the National Museum Prof Rabin Dev Choudhury, who visited the site a few days back, pleaded for immediate steps by the Goalpara district administration to stop earth cutting at the site. He also called for urgent steps to undertake archaeological excavation by the State Archaeology Directorate and the Archaeological Survey of India (ASI) for unearthing the assets at the site.

Moreover, the Museum Directorate should collect the archaeological artifacts found so far at the site, he added.

Talking to this correspondent, Dev Choudhury said the site is located on a high mound and it is now popularly known as Karabalapur. Remnants of many idols of gods and goddesses have been collected from the site by many people of Goalpara town and they are now worshipping those idols at their houses, he said.

The broken pieces of the terracotta plaques found so far at the site suggest that around 7th to 8th century AD, there was a temple and the plaques were used to decorate the walls of that temple. One of the plaques has a male figure, while another has a female figure. Both the figures are in dancing postures. Some of the plaques do not have anything

depicted on them.

The sculptures found at this site have no link with those of the Bhaitbari site, which is located near Phulbari area in Garo Hills district of Meghalaya.

Dev Choudhury, who was assisted by the State's Museum Directorate, the Deputy Commissioner of Goalpara and two local journalists Nitesh Ranjan Goswami and Ashrafal Alam to collect data from the site, said the information on the terracotta relics was first made public by Nitesh Ranjan Goswami.

The relics of the terracotta items first came to public view during a bid made by Alam to fill up some low-lying portions of his residential campus with earth from Gobindapur area, Choudhury said.

*(The Assam Tribune 29-03-15)*

## Centre bid for Kokborok's Constitutional Recognition

Agartala: Union minister of state for home affairs Kiren Rijiju has said the Centre is trying to include Kokborok, the lone language of tribals in Tripura, in the 8th schedule of the Constitution.

Rijiju has written to the state government that the MHA has constituted an inter-ministerial committee to study the recommendations of including 38 languages, including Kokborok, Karbi, Khasi and Mizo, in the 8th Schedule.

"As there is no provision for including more languages in the 8th Schedule, the Centre had

constituted a committee, headed by Sitakanta Mahapatra, in 2003. We have received the recommendations of the panel," said Rijiju.

He added the inter-ministerial committee will finalize the decision after an in-depth study of the reports of the Mahapatra committee and arguments of the stakeholders on the issue.

The committee will decide on a uniform set of criterion that would pave the way for inclusion of any language in the 8th Schedule.

State tribal welfare minister Aghore Debbarma said Kokborok

and other tribal languages are attached to the culture and emotions of the hill people.

But the Centre is unnecessarily delaying the matter to recognize and develop the languages.

"Unless Kokborok is recognized in the 8th Schedule, we cannot finalize the script of the language. We have already set up a separate directorate for promotion of Kokborok and other minor languages in the state," Debbarma added.

*(24-04-15 <http://timesofindia.indiatimes.com/city/guwahati/Centre-bid-for-Kokboroks-constitutional-recognition/articleshow/47030899.cms>)*

## Christians are Not Under Attack in India

- Maria Wirth

March 30, 2015: There is probably no other country where members of other religions were as safe as in India. Hindus always gave shelter to those who were persecuted in their homelands. Jews gratefully acknowledged that India is the one country where they were never persecuted. Syrian Christians under their leader Thomas of Cana (Thomas the Apostle did not come to India) were given refuge in the 4th century. Parsis came in the 10th century to escape the Muslim invaders in Persia. And in 1959, some 100,000 Tibetan Buddhist refugees found shelter in India – only 12 years after the British had left the country, divided and poverty-stricken.

In contrast, the rich USA with an area three times the size and only a quarter of India's population allowed only in 1991 one thousand Tibetan families to enter.

Indians never hesitated to accept those who were in trouble and who wanted to preserve their faith because they did not distinguish between human beings on religious lines. Their attitude was that all belong to one big human family and all have the same divine essence in them. For them "religion" was not an identity but a natural, ideal way of life.

So what happened that nowadays there is a lot of talk that Christians are under attack in India? Have Hindus become intolerant?

No. Hindus have not changed. All the so called attacks on churches which were hyped up recently on many TV channels

turned out to have been minor crimes unconnected with "Hindu extremists". In other countries they would hardly find space in the local paper. Why were they flogged for days on TV channels? Why were Christian spokesmen given plenty of airtime to falsely blame the "Hindu right" and claim that Christians are under attack? There seems to be an agenda by the Churches and it would need to be investigated why so many TV channels obliged.

A smashed glass pane outside one church, a fire due to short circuit in another church, a theft of 8000 Rupees in a convent school, stones thrown by a mixed group of Hindus and Muslim surely don't warrant hours of hyped coverage.

Yes, there was also the break-in into a convent school in West Bengal, where not only 1,2 million Rupees were stolen but a 72 year old nun was allegedly gang raped.

This was shameful no doubt and this news reached in no time all corners of the world. It fitted well into the image that had already been crafted over the last 2 years – of India as a rapists' nation. The Vatican radio spoke of India's shame which went viral on the internet.

It turned out that Bangladeshi Muslims, probably encouraged by the Pakistani secret service, were behind it.

Typically, the media fell silent. The BBC ran a scroll that an arrest has been made in the nun gang rape in India. They didn't mention that he was a Bangladeshi Muslim. Neither the Vatican, nor the cardinal or the bishop apologized

for their wrong, greatly publicized pre-judgment of the case that it was connected with the Hindu re-conversion drive of RSS and VHP.

The campaign of media and Christian representatives against "Hindu extremists" is not likely to end soon. New incidents will come up and the Christian spokesmen will again peddle the "truth" that under Narendra Modi as Prime Minister the Hindus are emboldened to "attack" Christians in hate crimes and that Christians feel helpless and insecure. The TV anchors will continue to prod them: "Do you feel unsafe in India?" and all Christian spokesmen will again reply "Yes" and claim that hate crimes have increased since Modi came to power.

There are other voices, too, who do not take part in this back stabbing of their Hindu brothers and, probably closer to the truth, blame the Christian clergy for trying to sow discord between communities. Yet those Christians, like Robert Rosario or Hilda Raja, are not likely to get an invitation to represent the Christian side, because they wouldn't further the agenda to portray Hindus in poor light.

Mainstream media has tremendous power to shape opinions. Churches have tremendous financial and political clout. Both obviously cooperate to portray Hindus as intolerant and hateful of other religions – contrary to facts. There is a third power that wants India to get a bad image the world over, at least as bad as its own image is. It is Pakistan. The Sunday Guardian of 21st March exposed that the Pakistani

secret service increased its budget six-fold to achieve the goal that India is put into the same bracket with Pakistan on human rights issues and downgraded by the US Commission for International Religious Freedom (USCIRF).

This goal has already been achieved in regard to projecting India as a rapist country. In the west, Pakistan, India and Bangladesh are now seen as being on the same level. In fact, India stands out negatively: it is openly thrashed for its 'anti-women attitude', while it is politically incorrect to thrash Muslim countries. The German professor who quoted India's rape culture as reason to reject an Indian shows the huge damage that this false portrayal of India has done.

Unfortunately, India did nothing to put the issue into perspective when the maligning campaign started, and it seems that India again does nothing to prevent an equally damaging, also false perception that Hindus are prone to hate crimes against Christians. Sometimes I wonder whether Indians are even aware how detrimental to India's image abroad the media campaign has already been.

At least the government, if not the public at large, would know that India is neither in the top league of rape countries, nor are Hindus known for hate crimes and discrimination against members of other religions.

They would know that India has presently a population of 1270 million, and that it is unfair to compare absolute numbers of crimes with other countries. If the crimes that happen in the USA, Canada, in all European countries

including Russia plus Australia were added up, then they could be compared with the number of crimes that happen in India. Can the media be made to give a balanced reporting on the issues it takes up? Does anyone remember the hype that media created about AIDS some 20 years ago? "India second only to South Africa" they screamed. Nobody mentioned that India had 1000 and South Africa 50 million inhabitants.

If the media were fair, they would discern that the charge of 160 hate crimes against Christians in the last 10 months, especially when those include theft and a stone thrown by a drunkard, is no reason to shout "Christians don't feel safe in India"? Why do they play into the hands of the west which will be pleased to get a stick to beat India with?

In England, there were over 1,000 hate crimes only against Jews in the last year. This would equal over 20,000 hate crimes in India if it is put in proportion to the population. In USA, several Sikhs, Hindus and Muslims were killed only because they were Sikhs, Hindus or Muslims. Should the USCIRF not put the US and Europe on its watch list, before it even thinks of condemning India?

There are several indicators that clearly show that Christians are not persecuted in India and are even pampered:

The percentage of Christians keeps increasing. Their places of worship multiply manifold and are free from government interference, unlike Hindu temples. Many Christians are in high positions. Missionaries have the guts to openly declare that they want to plant hundred thousand

churches in India and "evangelize the whole country in this generation" (from a Christian youth magazine called "Blessings"). Christians and other minorities are privileged and get special benefits like scholarships, etc. Christians can teach the catechism in their schools to Christian students, while ethic teachers in those schools must not mention Sri Krishna, or Hindu philosophy to Hindu students. Compare this with the situation in Pakistan and it becomes evident that the "operation equal blame" depends entirely on spreading falsehood and manipulating the world opinion.

How to counter this mischievous agenda? Certainly not by going on the defensive and giving special attention to Christians. "Justice for all, appeasement for none" is the way to go. The nun gang rape has been carried to the eight corners of the world as a 'communal crime' because the victim was a Christian. How would the kin of a Hindu girl feel who has been raped and maybe even killed by Muslims or Christians, yet neither the media nor even the police take any interest in the case, because it is not communal enough when Hindus are at the receiving end? Crimes need to be treated as crimes and religion should be out of consideration.

Hindus have no reason to be defensive. Spokesmen are dishonest when they claim that Christian are unsafe in India. It will be difficult to find any other country where Christians in minority are as safe and pampered, as among Hindus. If someone needs to be on the defensive, it is the Christian clergy and they may know it. Maybe that is the reason why they

act as bullies in tune with the dictum 'attack is the best defense'. They will stop playing the bully only when they perceive their opponent as strong.

Strength here doesn't mean to bully back. It simply means to be clear, stick to truth and stick to dharma. It also means not to be afraid to point out the adharmic, divisive aspects in Christianity.

We live in the 21st century when science has discovered that there are different levels to reality. The apparent variety in this universe is based on uniform oneness. Our deepest essence is made of the same stuff, as it were. The Indian rishis knew this, ages ago. Where then is there place for a huge fire where billions or maybe trillions of heathens will burn for eternity after the Day of Judgment?

What is more of a hate crime: when a stone is thrown at a church by a drunkard or when respected clergy declare without any proof that Hindus are damned to eternal hellfire if they don't become a member of the Church, and when they brainwash Christian children to believe this? Will TV anchors be outraged at such discriminatory, baseless allegation which can lead to real hate crimes? Will Hindus (and other heathen like Buddhists, atheists, etc) demand an answer from the Churches?

Christians who originally came as refugees, and later went berserk during the Goan Inquisition, are now on a well-planned mission with huge funds from the west to change the broad-minded attitude of Hindus from "We revere ALSO Jesus" to a narrow-minded "We revere ONLY

Jesus"?

Contempt and intolerance for other religions is inbuilt in Christianity. Its goal is clear: all must follow Christ. Hinduism must disappear. If they say something else in Interfaith Dialogues, it is deception. The spread of Christianity is not in India's interest. It is not in humanity's interest either.

Hinduism unlike Christianity and Islam, has no agenda and never had an agenda to wipe out other religions. In India, there always were innumerable paths to the one truth. It is India's job not only to honour their valuable heritage and educate their own people and the world about it, but also prevent their people from being deceived, threatened or allured by unfair means to a divisive ideology.

The Churches don't succeed anymore to enforce belief in unreasonable dogmas among

Christians in the west, yet their financial and political power is mind boggling. They have plenty of funds to defame Hindus and Hinduism the world over. India is no equal in this fight, as most of her own media seems to have switched sides.

Maybe the Prime Minister himself needs to point out on his visit to Europe that Christian Churches are on a massive conversion spree in India because they have this strange and baseless notion that otherwise Hindus go to hell. They should relax. Hindus won't go to hell. Most Europeans will agree with him.

However, I don't know how much damage the media campaign "Christians are under attack" has already done. I just checked with a cousin in Germany. Yes, he heard already that there were attacks on Christians in India...

*Contd. from Page 9*

## **The Bamboo Deities**

doaris dance with the figure of a horse made out of hard paper. Traditional Rajbongshi musical instruments like the dliol, *karka* (a round drum held by a strong ribbon at the front), *shehnai*, traditional cymbals and *baidya kashi* (a big bell) are played along with the performances. After the ceremonial bamboo worship, people arrive at the fair, where a special kind of dance is performed holding the bamboos. This dance, presented in the cyclic motion represents the cycle of season and of life. Through all these rituals and performances, people want to be bestowed with blessings for fertile fields and fertility in life.

The songs and dances related to the Madankam festival express the universal human desire of mating. Madankam is the symbol of that desire. Unlike the modern way of concealment and reservations in the name of privacy and social norms, our ancestors were open about the expression of their feelings. In the larger social context, the festival is all about getting blessed by Madankam; during which people desire to see the myth become a reality in all forms, so that mankind survive in this world.

*(The Assam Tribune 18-04-15)*

## After Long Peace, Mizoram Facing Terror Again

- Sujit Chakraborty

Aizawl, April 10, 2015: Nearly 30 years after Mizoram embraced peace, there are signs that terrorism may be raising its "disturbing" head in the northeastern state bordering Myanmar and Bangladesh.

Mizoram was the first and the only state in India to get Rs.182.45 crore from the central government in 2000-01 as "Peace Bonus" for keeping peace after decades of insurgency. That record was shattered on March 28 when the Manipur-based Hmar People's Convention-Democratic (HPC-D) ambushed a police party in Mizoram and killed three policemen and seriously wounded six others.

The dead included Sub Inspector Zoramthara Khawhring.

The incident occurred when a police party was accompanying a state assembly team led by deputy chief whip R.L. Pianmawia in Aizawl district. The area is in northern Mizoram bordering Manipur and Assam.

The terror attack, which occurred after many years of peace in the state, forced Mizoram to approach the union home ministry to ban the HPC-D. It also sought that the state's northeastern part, where the Hmar tribals are concentrated, be declared a disturbed area under the controversial Armed Forces (Special Powers) Act (AFSPA), 1958.

"The recent attack brings to the fore a disturbing trend which had for the last few years been largely ignored," security analyst Manas Paul told IANS.

Paul, who has written books on terrorism and security affairs in India's northeast, pointed out that Mizoram became a peaceful state

after the 1986 accord ended two decades of militancy by the Mizo National Front (MNF).

As MNF's founder leader Laldenga, a former Indian Army havildar, became chief minister and his group took to mainstream politics, calm returned to Christian-majority Mizoram for decades, except for stray violence by HPC, Paul said.

The HPC wants an autonomous council inside Mizoram since 1994.

Mizoram's Additional Secretary for Home, Lalbiakzama, said: "The situation in the state was reviewed at a meeting chaired by Home Minister R. Lalzirliana this week."

An official told IANS that there was a proposal to train Mizoram's armed policemen at Vairengte's Counter Insurgency and Jungle Warfare School along the Mizoram-Assam border.

There could also be tactical and advanced training with Assam Rifles.

Mizoram Chief Secretary Lalmalsawma met his Manipur counterpart to deal jointly against the HPC-D militants, whose main hideouts are in Manipur.

Mizoram Chief Minister Lal Thanhawla said the militants, responsible for the recent attack, had violated the law on many occasions.

"These militants have links with the other extremist outfits of northeast India," an official said.

The chief minister said: "The militants ... have deceived us by killing our policemen. We take this as an outright challenge."

The National Liberation Front of Tripura (NLFT) is also known to use

Mizoram to transit after a fence came up on the India-Bangladesh border.

In the past two years, a huge quantity of weapons have been seized and Myanmar and Bangladeshi nationals arrested in Mizoram, which has an unfenced 404 km of border with Myanmar and 318 km of border with Bangladesh.

According to intelligence officials, Bangladeshi rebels belonging to the Chakma tribal community are involved in arms smuggling.

A Tripura Police official said in Agartala that militants used Mamit district in Mizoram as a corridor to carry out their trans-border movement involving Bangladesh, Mizoram and Tripura.

The MNF was born on October 22, 1961, under the leadership of Laldenga. It launched violent attacks from February 28, 1966.

The insurgency continued until a tripartite accord was signed between the MNF and the central and state governments on June 30, 1986.

In all, 614 MNF cadres came out of hiding and surrendered with a huge quantity of firearms in 1986. It then fought elections and ruled Mizoram.

The legendary Laldenga was the chief minister of Mizoram for two years from August 1986. He died of lung cancer in 1990.

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([http://www.business-standard.com/article/news-ians/after-long-peace-mizoram-facing-terror-again-115041000451\\_1.html](http://www.business-standard.com/article/news-ians/after-long-peace-mizoram-facing-terror-again-115041000451_1.html))

## The Clutches of Insecurity

“The Muslims are the flesh of our flesh and blood of our blood”

- Pandit Deendayal Upadhyaya

The signature tune of ‘minority insecurity’ has become a popular parlance in media with the arrival of nationalist government. Every criminal activity is painted with communal colour by so called liberal intellectuals and media. Though their claims eventually get bursted as happened in the rape case of a nun at Ranaghat town in West Bengal, it vitiates the harmony and unity of India. The conservative institutions like All India Muslim Personal Law Board saying that both Muslims and Christians are feeling insecure under the Modi led government further strengthens this insecurity syndrome.

The board has also proposed that their ‘Defend Constitutional Rights Committee’ will run a campaign to build a sense of confidence among minorities. The real issues behind this perceived and propagated insecurity and the method with which one can build confidence among so called minorities need to be assessed here.

First of all, the majority-minority is a colonial construct in Indian context. British conspiracy to harp on Hindu-Muslim division and false assurance of leaving India only after the unity of these two communities

was taken at a face value by the then leadership and large section of intellectuals. In reality, British ensured that all people in India, irrespective of their ways of worships do not remain connected to their cultural roots. Unfortunately, in the post-independence period, the dominant political class nurtured the same rhetoric to sustain their rule.

Secondly, if at all there is any insecurity for a section of people so called minorities by the labelled majoritarian government, then it should have been Parsis and Jews who are miniscule minorities in India. They never claim any insecurity and while practicing their religion, they are prospering in other aspects of life. On the contrary, communities harping on minoritism are confined to their ghettos created by liberal-secularists.

Thirdly, India’s non-religious character is rooted in its civilisational ethos and not merely in some provisions of the present day Constitution. All ways of worships have evolved, prospered and propagated here with the spirit of acceptance. The problem arose when the contractors of minority rights like personal law boards and so called liberal intellectuals tried to justify attacks on this very spirit of

acceptance by Semitic religions. This has created the vote-bank politics which is divisive by nature.

The best way to get out of the clutches of perceived or artificial insecurity is to call spade a spade and get ourselves out of this majority-minority construct. It should be established that a gang rape of a Sadhvi is equally condemnable to a rape of nun in the state of West Bengal, not because of their religious affiliations but on the basis of dignity of women. We have to imbibe in our consciousness that the inherent unity of all communities in India is more profound than the diversities. Our history should nurture pride in our common heritage of this land, and not of Arab or European one. Changing ways of worships does not change anyone’s ancestry or national idols is a universal practice that needs to be ascertained. The clutches of liberal conservatism which thrives on caste, regional and communal divisions, and denies space for any counter argument in favour of the indigenous is the root cause of insecurity. Identifying with the roots can free everybody from the clutches of perpetual distrust and make everybody live and prosper together. (Organiser 05-05-15)

### No Religious Place Should be Attacked

The Delhi High Court, hearing a plea on the security of churches here, on Friday said there “should not be any attack on any kind of religious places” in the country.

Justice Siddharth Mridul said India had survived for thousands of years in harmony

and this should continue.

After some attacks on churches, a public interest litigation (PIL) was filed in the court seeking protection of religious rights of Christians and a court-monitored Special Investigation Team (SIT) probe.

At the hearing, the central government said the PIL was “communal” in nature.

“Why should this (petition) be concerned with churches only? All places of worship should be protected irrespective of religion,” it said.

(The Sentinel May 05, 2015)

## Human Traffickers Targeting Assam

**Bordering districts in lower Assam & Barak valley worst affected, prostitution rings trafficking girls to brothels in distant cities**

GUWAHATI, April 12: It is the worst possible nightmare for parents and guardians while a lucrative trade for criminals. Human trafficking is the third largest profitable industry in the world with India a major hotspot. Within the country, Assam has become a prime sourcing area from where women and children are being trafficked to different parts of the country and abroad. Such incidents of trafficking have risen manifold in the last few years.

Trafficked women and children are mostly forced into prostitution, tricked or coerced into marriage, illegally adopted, used as cheap or unpaid labour and for other illegal activities. Some children are recruited by militant outfits, mostly based in the Northeastern region. Trafficking exposes children to neglect, abuse, violence and exploitation.

According to UNICEF, a child victim of trafficking is "any person under 18 who is recruited, transported, transferred, harboured or received for the purpose of exploitation, either within or outside a country".

According to NGOs working against child trafficking, Assam has become an important sourcing area in the country for trapping and trafficking children to cities like Delhi, Mumbai and Bangalore for domestic labour.

In an incident on Saturday, the Border Security Force (BSF) at Gachpara border outpost in Dhubri district rescued a minor boy from the clutches of suspected human traffickers in a village near the

Bangladesh border.

The intelligence wing of the BSF based at Dhubri, one of the hotspots for human trafficking in the State, was tipped off about the presence of a kidnapped minor in the house of one Kismat Ali, located near the international boundary. It was also learnt that the minor boy, identified as Runi, was kidnapped from his Fulbari



village in Dhubri district by an alleged human trafficker Moinuddin, who was supposed to take the kidnapped boy to Bangladesh.

However, the BSF failed to nab Moinuddin and Kismat. BSF sources said that Moinuddin is involved in several criminal activities in the area.

The rescued child, who was later handed over to the local police, said his parents are working in a brick kiln in Dhubri district.

Manumati Barman, superin-

tendent of Global Organisation for Life Development (GOLD), an NGO working against child trafficking, said, "Incidents of child trafficking are very high in the international border areas of Dhubri district. We have rescued many such trafficked children and women in the district in the past. People living in the border areas of Dhubri are very poor and easy targets for traffickers. Agents working for these human trafficking groups are placed at both sides of the border for smooth operation," adding, "Awareness among the local people is a must to deal with this problem. Police and local administration must play an active role to curb incidents of human trafficking in this border district."

Barman further said, "Assam being landlocked is vulnerable to trafficking and is increasingly being recognized as one of the major source, transit and destination states, needing urgent attention to combat trafficking and commercial exploitation of women and children",

Over the years, trafficking networks have become well entrenched in Assam, with girls being trafficked to brothels in Delhi, Mumbai, Nagpur, Pune, Kolkata, Siliguri, Chappra and other red light areas in Bihar and West Bengal. In Assam, the districts worst affected by child trafficking are Dhubri, Kokrajhar, Barpeta, Bongaigaon, Nalbari, Kamniph rural the Barak Valley districts as well as Guwahati.

(The Sentinel 13-04-15)

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## What if Netaji had returned to India...

instead of being a tough, paternalistic autocrat like Ataturk, Netaji tips over the edge to become India's Mao Tse-Tung, or even India's Kim Il Sung. (OK, these characterizations sound hurtful, so let's just say he becomes India's Fidel Castro, a well-loved leader taking his country down the battered leftist socialist road to ruination.)

By the 1980s, Netaji would be in his 80s, and would still continue to be at the helm (authoritarian leaders never know when to step aside). Years of radical left wing socialist policies would have reduced the country to an economic shambles. And as things continued downhill, it is likely that Netaji himself would have finally died, leaving his Forward Bloc party rudderless and ineffectual. Meanwhile, at some point along the way — perhaps the early 1960s — a disillusioned Nehru would have probably have

conceded the game, and retired to Cambridge to teach (and perhaps to write a masterly series on the history of civilization). Indira Gandhi would fulfill the dream she once told her friend Dorothy Norman about, of buying a little cottage in Kensington, London, and keeping a paying guest to help pay the bills. And Rajiv Gandhi would be a successful pilot with Alitalia.

But in the 1980s India would face an existential national crisis. Thanks to a sustained Saudi-funded Wahabi missionary program since 1973, the western wing of united India would be swept by waves of religious fundamentalism and strife, and the old demand for a separate Pakistan would be raised once again — coinciding, unfortunately, with the political vacuum at the Centre. And so, the western wing would break away to form a new fundamentalist Islamic state

(although the Muslim-majority eastern wing in Bengal would remain a part of India because of old loyalties to Netaji).

Thus by the time the old Soviet Union collapsed in 1991, India would, thanks mainly to years of Netaji's ruinous socialist policies, be on the brink of bankruptcy. Netaji himself would be long dead, and his Forward Bloc party would be in disarray. But in the wings hope was stirring. There was a renascent Congress Party, led by a canny politician named Narasimha Rao. And there was a resurgent Jan Sangh, long suppressed by Netaji, led by another shrewd politician named Atal Behari Vajpayee. The two parties were girding themselves for the elections of 1991, both speaking of bold economic reforms. History, as it often does, had reverted to the mean.

*(The Times of India 20-04-15)*

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## Ivy secret? Be driven by passion,

society. I think the quality of education in India is fantastic and have heard great things about it from my family, but I would love to one day work on improving education and healthcare access in India's rural areas.

Now that you have been accepted in so many top colleges, what will be your final pick and what will guide your call?

I'm not entirely sure yet - I have until May 1 to make a final decision! I'm deciding between Harvard and Stanford right now. I'm visiting both schools during their admit weekends to get a sense of the

campus feel, talk with current students, and get an idea of the opportunities available on and around campus. I'm hoping to do research, write for a college newspaper or literary magazine, continue my work with promoting women in computer science, and study abroad, to name a few, so those are just some of the things I am considering now.

You've been a champion of girls in tech. Why is it important to have more women in this field?

A diverse team means a greater variety of perspectives - when you're building a product,

it's essential to have people who think differently and see things differently. Women make up 50% of the population, so we need to see that same statistic represented in tech companies and engineering teams. I started ProjectCSGIRLS as a result of my own experiences facing the tech gender gap and because I wanted to build a national platform for encouraging more middle-school girls to pursue computer science and technology.

**DISCLAIMER:** Views expressed above are the author's own. *(The Times of India 19-04-15)*



## Govt Against Dalit Tag for Converts to Islam, Christianity

- Subodh Ghildiyal

New Delhi: The Centre has decided to oppose the demand for Dalit status for converts to Christianity and Islam, arguing that only Hinduism recognized caste system and untouchability that led to the creation of a special category called Scheduled Castes.

An interesting reason cited to red-flag the demand is that the Constitution provides reservation in legislatures to Dalits and tribals to "compensate for the social injustice" suffered by them over centuries, and extending this benefit to converts would impinge on the rights of SCsSTs.

While the move was expected after social justice minister Thaawar Chand Gehlot made the government stance plain in an interview to TOI on October 10 last year, it is now learned that his ministry gave detailed reasons to the Union law ministry to oppose in Supreme Court the petition seeking scheduled caste status for converts. The unambiguous opposition from BJP government is a sharp departure from the UPA government's strategy to buy time -in 2005, entrusting a

national commission to study the issue and in 2011, deciding to wait for 'socio-economic caste census' for data to commission further studies.

As polarizing as it is complicated, the issue is rooted in the reasoning that SC status—limited to Hindus, Sikhs and Buddhists—should be made religion-neutral, thereby opening it to Hindu "untouchables" who converted to Islam and Christianity.

Strongly objecting to the demand, the BJP government argues that untouchability was a peculiar aspect of Hindu religion that "denied to disadvantaged castes the fundamentals of human dignity, human self-respect and even some of the attributes of human personality". Linking this "evil practice" exclusively to Hinduism, the government says mere social "backwardness" cannot put converts on a par with Dalits whose backwardness arises from the traditional practice of "untouchability".

The Centre argues that recognizing SC among followers of Islam and Christianity would amount

to violation of the basic tenets of these religions since they do not recognize the caste system.

Besides, stretching the quota frontiers to Christianity and Islam would necessitate an increase in the quantum of reservation which would result in the upper ceiling of 50% being breached, the Centre argues.

According to the Centre, identifying Dalit converts is not easy - since conversions have been happening over several centuries, the caste of an individual's forefathers cannot be ascertained, especially where the descendants have left the original caste-related occupation. On the contrary, the government argues that Dalit converts form part of OBCs in states and at the Centre, benefitting from job reservations and welfare schemes catering to backwards as also religious minorities, adding it would be "iniquitous" to grant "converts" the benefits targeting SCs.

*(<http://epaperbeta.timesofindia.com/Article.aspx?eid=31804&articlexml=Govt-against-Dalit-tag-for-converts-to-Islam-30032015001012>) 30/03/2015*

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### Branding India, the Wrong Way

institution set up by Hillary Clinton and Madeleine Albright back in 1997. The Vice President of the Institution, Sinsidier wrote thus, - "India's Daughter is not only a documentary on brutalities on women but also a commentary on cultural changes taking place across the world."

Without taking such a line of thought, our populace took to the streets in support of 'Nirbhaya'.

Our's is the land which produced the likes of Rani Abbakka from Ullal in Kanataka, who valiantly fought and won against the Portuguese in the 16th century as well personalities like Rani Chennamma (1778-1829) who fought the British militarily for the first time. Our land also produced Rani Durgavati who stood up to the Mughal Empire. Those cultures which granted suffrage

rights to their womenfolk well over a hundred years are today trying to preach us by taking moral high ground on cultural greatness. As regards Nirbhaya, this land of ours has enough people with grit and gumption to fight her case. We should not let Indians as a whole be stereotyped.

*(The writer is the founder of Kashyapa Veda Research Foundation, Calirur, Kerala)  
(Organiser 19-04-15)*

## The Cunning Hare and the Witless Lion



There was once a powerful lion called Bhasuraka who ruled the jungle. He was merciless and killed other

animals indiscriminately.

The Cunning Hare And The Witless Lion - Panchatantra Story Picture

One day, all the animals went together to the lion to surrender. They said, "O Master, you kill many of us every day without necessity. One animal a day is enough to satisfy your hunger. Please come to an understanding. Starting from today, we promise to offer one amongst us to you every day. In this way, you will not have to hunt and many of our lives will be spared."

Hearing this, the lion agreed, "It is true, but I warn you, if I do not receive an animal every day, I shall proceed to kill every one of you."

In accordance to the understanding, the animals drew lots, and the unlucky animal that got chosen was sent to the lion. The others roamed about the jungle without any fear of being attacked by the lion.

One day, a hare was chosen. Unwilling to become the lion's food, he started for the lion's den. He walked as slowly as possible.

On the way, the hare came across a well. It peeked down from the edge and when it saw it's own reflection, he hit upon a plan.

He thought, "I have a plan that will not fail. I will deceive the lion and lead him to his death".

On this, the hare walked towards the lion's den, even slower than before.

Finally, when the hare reached the lion's den, the lion was hungry and furious. He had been waiting for his

food for the entire day.

He licked his lips in hunger, and thought of killing as many animals the next morning as he could. While he was thinking so, the hare approached the lion and humbly bowed.

The furious lion began to shout, "You are a miserable animal. You are not only late, but also very small. I will first kill you and satisfy my hunger, and then kill all the rest of the animals for doing this to me".

The hare replied humbly, "O Master, It is neither my fault nor the fault of any other animal. Please allow me to explain before you kill me".

The lion roared, "Be quick. Give me an explanation fast for I am very hungry".

The hare started, "Today it was my turn to be offered to you. But because I am small and would not be able to satisfy your hunger, four more hares were sent along with me".

On the way, we met a lion who came out of his den and roared, and got ready to eat us. We pleaded to him that we were going to fulfil our master's hunger as promised every day.

He roared, "I am the master of this jungle. From today, you will offer yourselves to me and none other. The other lion is an imposter. If not, let him accept my challenge to a trial of strength. Whoever proves to be stronger, will rule the jungle. I will allow one of you hares to carry this message to him, and hold the rest of you as hostages."

The hare humbly continued, "This is the reason only I, among the five of us, am here. I have arrived late for the same reason. Please take action that you think will be best".

On hearing this, the lion grew even more furious. He roared, "Take me to this pretender at once. I will destroy him. Only after that will my anger be quenched."

The hare quickly replied, "O

master, I must warn you that this lion stays inside a very strong den. It is difficult to attack someone who takes shelter in a stronghold. Furthermore, I have seen him myself, he seemed very strong".

The lion roared, "That is not your concern. Take me to him at once".

The hare then led the lion to the well he had come across on his way.

On reaching, the hare pointed towards the well and said to the lion, "O master, we have no doubt on your powers. The lion has hidden himself inside that stronghold".

The witless lion stood at the edge of the well, and saw his own reflection in the water below. He thought it to be the lion who had challenged him.

He roared at his reflection with all might and fury. The roar sounded back, re-echoed from the well.

On hearing this, the lion got furious and leapt inside the well to attack his own reflection. He got drowned.

The hare was very happy that his plan had worked successfully. He danced his way back to the other animals and told them what had happened.

The other animals gave the hare a hero's welcome and praised his cleverness. From then onwards, the animals roamed about the jungle happily.

The wise indeed say:

Deceive the wicked and destroy them without mercy.





**Views of destroy from Nepal After the Earthquakes**





**Views of destroy from Nepal After the Earthquakes**

